

DIOCESE OF DUNEDIN

The annual entertainment by, and distribution of prizes to, the pupils of the Christian Brothers' School will be held in the Garrison Hall on Monday evening, December 21.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the last Mass until Vespers. In the evening there was the usual procession in which the children of the parish schools and confraternities took part.

The Rev. Father Lynch, of Palmerston, and the Rev. Father McMullan, of Ranfurly, were present at the Holy Father's Jubilee celebrations in Rome on November 16. Afterwards Father Lynch was to return to his native place for a short stay before returning to New Zealand. Father McMullan, it is understood, was to leave Naples for New Zealand about December 20.

At the Sacred Heart School, North-East Valley, a musical social afternoon was given by the pupils to their parents and friends on Tuesday. At the conclusion of the entertainment the first of the series of prizes in the Dainty Art Union—a beautifully carved hexagonal occasional table—was drawn in the presence of the audience and the following gentlemen:—Messrs. O'Neill, Lynch, Bunbury, Cowen, and Hanly.

In a letter just received from the Right Rev. Dr. Verdon his Lordship states that his health has been greatly improved by his stay in the Home countries. His Lordship intended to leave Naples on his return journey on December 6, and was to be accompanied by the Right Rev. Dr. Higgins, Bishop of Ballarat. The Most Rev. Dr. Delany, Archbishop of Hobart, had made arrangements to come out by the same steamer.

Interprovincial

The Rev. Father Power, of Hawera, whilst on a visit to his native county of Waterford, delivered a very fine lecture on New Zealand in the Town Hall, Dun-garvan. One of the audience, on moving a vote of thanks to Very Rev. Father Power, said that the Very Rev. lecturer had given such a very interesting account of New Zealand—its climate, the fertility of the soil, variety of its products, and its land and labor laws—that it would no doubt result in attracting many emigrants from Ireland to that favored land, instead of to the United States and Canada.

As an outcome of the mission that was held recently at Wadestown, an enthusiastic and representative gathering of the Catholic residents (writes an occasional correspondent) met at the house of Mr. Blake on Wednesday, December 2, to discuss the advisability of procuring land and erecting a church thereon at Wadestown. The Rev. Father Hickson, S.M., Adm., supported by Rev. Father Peoples, S.M., presided. At the close of the meeting Father Hickson expressed his great satisfaction and warm appreciation at the result of the collection made in the room, which amounted to £70. A strong committee was then formed to carry out the objects of the meeting.

In the course of an interview given to a representative of the Wellington *Evening Post*, the Rev. Dr. Gibb, who has just returned from a trip to the Home Country, said: 'There is one phase of church movement at Home which is disquieting to a convinced Protestant. What the end of it all will be no man knows, but it can hardly be questioned that there is a Romeward movement on the part of a very considerable section of the Church of England. The direct activities of the Roman communion did not impress me so much—though they are very much in evidence in many quarters—as the Romanising processes that are taking place in other communions. It is scarcely credible that north of the Tweed, in the Established Church of Scotland, there should be any symptoms of this kind of thing. But there are. Jacob Primmer, of whom you may have heard, is doubtless something of a fanatic, but the case of St. Cuthbert which he brought before the

General Assembly was suggestive of much. They have introduced what Mr. Primmer calls graven images into that venerable old building, and carry through a service which is, to say the least, very high. Of course, there was bound to come a reaction from the bareness of the structures and the severe simplicity of the old time Presbyterian worship, and most progressive men in that communion desire a fuller and more beautiful service than is customary, but the tendencies in evidence at Home are certainly significant. After my last visit to the Home Land thirteen years ago I said I believed that the battle of the reformation would have again to be fought out there, and I am now even more of that opinion than I was then.'

GOLDEN WEDDING

(From an occasional correspondent.)

On November 19, 1858, the Right Rev. Dr. Pompallier, first Bishop of Auckland, married Mr. and Mrs. Patrick Darby in old St. Patrick's Cathedral, Auckland, so that Thursday, November 19, 1908, was the golden jubilee of their wedding. Mr. and Mrs. Darby were blessed by God with thirteen children, of whom seven sons and three daughters still live. The sons are Dr. William John Darby, Auckland; Messrs. Patrick and Walter Darby, merchants, Auckland; Messrs. Edward and Thomas Darby, agents, Auckland; Mr. Bernard Darby, chemist, Christchurch, and Rev. Joseph Croke Darby, parish priest of Hamilton. The daughters are Mrs. R. Mackay, Auckland; Mrs. V. Kenealy, Te Puke, Auckland; Mrs. T. Lonergan, Kaponga, Taranaki. On account of the advanced age and failing health of Mr. and Mrs. Darby the jubilee rejoicings were kept within the family circle. As all during life Mr. Darby has gone to daily Mass, the family decided that the Holy Mass should be the principal family act of thanksgiving. Fifty Masses were said as an act of thanksgiving to God for His blessings during the fifty years. On the morning of the golden wedding all the children met at the old family home, New street, Ponsonby. By special permission the Holy Sacrifice of the Mass was offered in the house by the Rev. Father Darby; and the father and mother and all the children received Holy Communion—a worthy recompense for one who, all during life, was so devoted to the Holy Mass.

Mr. Darby all through life has given most generously to every good work; in fact, his generosity in the diocese of Auckland has become proverbial, his guiding principle being that no man became poor because he gives to God. From earliest times in the Church life of Auckland he has been the true and constant friend of the successive Bishops, priests, and nuns of Auckland, and it is owing in great measure to his foresight and generosity that the Catholic Church in Auckland still retains some of its most valuable properties, such, for example, as the properties known as the Bishop's residence, Ponsonby, and the orphanage property at Takapuna.

When Dr. Croke, the late Archbishop of Cashel, was transferred from Auckland to Cashel, he made Mr. Patrick Darby sole trustee for the funds of St. Patrick's Cathedral, and when the Right Rev. Dr. Lenihan, the present Bishop of Auckland, visited Dr. Croke in 1899 he made Dr. Lenihan the bearer of a handsome gold pen to his old friend, Patrick Darby, of Auckland. As a young man, Mr. Darby took his share in forming the future city of Auckland, being a member of Auckland's first City Board.

During breakfast Father Darby returned thanks to God for His blessings so generously bestowed on the family, and exhorted the family to walk in the footsteps of their father, who, like David, could now say to his children: 'I have been young, and I am now old, and I have never seen the just man forsaken, nor his seed cast off for ever.' Dr. Darby suitably replied on behalf of his parents, brothers, and sisters.

To-day, with their own children, besides twenty-four grandchildren, Mr. and Mrs. Darby spend the evening of their life amidst the comforts of religion and the consolations begotten of good children, and full of gratitude to God for His blessings to them in this life they await with hope and resignation the call of God to the next.